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The American Friend

July 3, 1952

Walter C. Woodward -- Friend on the Frontier

An Editorial

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Merritt Murphy

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PACIFIC SCHOOL OF RELIGION
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MY VOWS—VI

To Prejudice . . . No Sanction

(Continued)

By William W. Clark

In the May 22 issue of this journal, William Clark outlined his first three steps to the solution of the problem of prejudice. In this article, he presents further steps, continuing the general series of beliefs and pledges under the title, "My Vows."

4. Let us say that we have managed with fair success to work beneath prejudices to fact, and beneath facts to causes, in dealing with some problem or conflict situation. The next step is to develop a workable method of judgment for determining which factors in the situation are most open to alteration or modification, and which are most likely to be unalterable. I have forgotten whose was the famous prayer which has made an indelible impression on me: "Lord, give me the courage to change what ought to be changed around and within me, the patience to endure what cannot be changed, and the wisdom to know the difference!"

Here a good deal of hard-headed common sense and of psychological insight is of great importance. It may be that, in a given situation, so-and-so's relatives *ought* to change their attitude toward so-and-so's impending interracial marriage; or perhaps a certain organization (let us say a southern Protestant church) *ought* to welcome the famous colored scientist into its membership. But one may well decide that in these particular cases the possibility is so remote as to be one of the unchangeable rather than the changeable factors in the picture. On the other hand, some individuals and some groups are quite amenable to modifications in their viewpoints if an approach is found to them which can help them feel a sense of satisfaction in the new point of view.

The Unchangeable

No easy and clear-cut criterion of judgment can be set down by which one may choose between the changeable and the unchangeable elements of a problem. It does help a great deal, however, to be aware of the fact that one is seeking to make the best possible judgment along these lines. A great deal of energy is wasted in worry, fret, discussion and argument about the unchangeable aspects of life. Directing one's energy toward the things which can be altered is an essential part of the economy of problem-solving.

5. It is now time to ask, "What are the *possible* solutions to this problem?" Usually there are several possibilities. One tries out the alterables in the situation, at least in the mind's eye, to see which can most easily be changed, which most permanently, etc.

6. The next step is much more difficult, because it requires far more than has yet been the case, a valued judgment. The question to be answered is, "Which is the *best* solution?"

Standards of Judgment

This involves an appeal to two types of standards by which one may judge the good, the better and the best. One such type of standard is the standard of right and wrong. The other is the standard of what works most effectively.

Actually, these two standards cannot be isolated from each other, in my opinion, but inevitably involve one another. In an age when there is a tendency to make everything relativistic, to be judged on the basis of expediency, it is important to say that the fact that this is God's world carries with it the overwhelming likelihood of his having set up fundamental laws and principles of the world's operation, to which men must learn to conform. Customs and mores may vary from land to land and from time to time, but fundamental principles of right conduct remain true yesterday, and today, and forever. Men have an ever-clarifying understanding of the nature of these principles, and thus men's beliefs and convictions about them are subject to some change and growth; but the principles themselves remain unaltered. An action motivated by hate is just as wrong in one place and time as in another, while an action motivated by love is just as right. Integrity, fair play, justice and the golden rule are no passing fancies but are man's best and most durable attempts to express God's immutable laws of conduct. Therefore, to solve any human problem, it will always be necessary to refer it to God's principles as best one knows them. One can often learn thus what is the right solution.

It is not always easy, however, to gain the needed motivation to *do* the right thing; and the best solution must make it possible for the right thing to be *done*. Very frequently human beings, told unequivocally what they ought to do, will be sure to rebel and to do the opposite. Prejudice is never removed by telling the prejudiced person that his bias is bad or that he is naughty. The best solution has to go further and find out always *what will change poisonous attitudes.*

Basic Needs

To raise the pragmatic question, "What will work best," is to require at the least an inborn insight into human nature and at the most a combination of this insight with a great deal of skilled experience and training in the realm of human conflict. All men have fundamental human needs, yet each seeks satisfaction of those needs in some way individually. One must understand the basic needs we share in common and yet be sensitive to each new individual's unique requirements. In the next article, I shall suggest what are most commonly held to be the basic needs of all men.

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Editorials . . .

Walter C. Woodward—a Biography

Elsewhere in these pages is a review of the volume which many Friends have eagerly awaited. The following is the preface to this new book. Readers who are interested in the era of Quaker life and migrations within which Walter Woodward moved will welcome this significant volume.

HISTORY is essentially a story of people, their thinking, their movements and their contributions to the ever-evolving forms of civilization. Within that development is the epic of America with her expansion and great migrations toward the Pacific coast.

That there were Quaker migrations within this westward tide is well known, but the interpretation, and, indeed, an adequate story of these movements, is a neglected chapter in the written history of Friends. How shall we see and understand this story except in the lives of those whose "lengthened shadows" fall across those great decades? Walter C. Woodward, the subject of this biography, was in the mid-stream of this westward movement and caught the ebb and flow of it as Friends moved from the Mississippi Valley to the Pacific Northwest and sometimes back again. He knew their thoughts and understood their language. In the writing which he later did as Editor of *The American Friend* there was the aroma of fresh turned sod, for he was primarily and basically of the new West, yet he was loved and claimed by both East and West.

There was a moral intrepidity about him that was not wholly unlike the qualities that led migrating Friends across the plains and mountains, beyond "where the trails run out and stop." His high principles saved him from easy compromise when genuine issues seemed to him to be at stake. His integrity did not ease his path or still the mild tumult of criticism that occasionally arose around him, but it carried him through. For him, moral integrity was a higher virtue than tolerance, and this quality marked him as a spiritual frontiersman.

He was a professor of history and in the context of his knowledge he brought those earlier days back in retrospect as he traveled again over those same trails, taking with him the readers of *The American Friend.* He was no less trained in political science than in history. He kindled to the political problems of his day, but always with a frame of reference lifted from Christian faith and the traditions of Friends. A strain of humor ran through his penetrating observations. His readers smiled or laughed with him as he made truth pleasurable by discerning comment or revealing phrase.

All those qualities and the several positions of leadership which he held are recounted in this story of his life and work. After his death on April 14, 1942, just as a conference of Friends was convening at Richmond, Indiana, it was clear that his life should be depicted in words that are living, moving and authentic.

Someone having personal acquaintance with Walter Woodward and having the proved gift of literary expression, together with a concern for the subject, was needed. The commission to select and supervise a fitting memorial turned to Elizabeth Emerson. That this was a wise choice is amply evident in what she has written. The commission commends to Friends and to those who would know more about Friends this story, which has both authenticity and charm.

The service of Dorothy Lloyd Gilbert, a member of this commission, merits special mention. Her brochure, written in 1945 and entitled *Walter C. Woodward, Editor and Friend,* is a statement of high literary quality, worthy of her subject. It opened the way for this longer and more complete account.

Besides Dorothy Gilbert, other members of the Memorial Commission are: William Eves III of Philadelphia, often associated with Walter Woodward in all-Friends affairs; Harlow Lindley, intimate friend of college and post-college days, referred to as "the Professor" in the travelogues; Millard S. Markle, Earlham College professor and colleague for several years; Emily Parker Simon, who, as Young Friends Secretary, was a colleague in the Friends Central Offices; the late Leslie D. Shaffer, whose service for Friends throughout the world placed him in a working unity with Walter Woodward; Frederick B. Tolles, Librarian of Friends Historical Library at Swarthmore College, whose talents in the realm of Friends history especially fit him for this service; and the late Charles M. Woodman, close friend and minister of the West Richmond Friends Meeting of which Walter Woodward was a member.

From the year 1930, when I came to the offices of the Five Years Meeting, until his death, I knew and loved Walter Woodward as my elder and wiser brother, and for many years previously I knew him through the pages of *The American Friend.* Though his positions as General Secretary to the Five Years Meeting and later as Secretary to its Executive Committee were less observable than his work as Editor of *The American Friend,* those offices were no less important and as ably administered.

Born and trained on the frontiers of the new America, Walter Woodward was always the frontiersman on the national and world levels of thought. It is a deep and personal satisfaction to me to pen these words on behalf of the Memorial Commission, which presents this warm, authentic and moving story of

one whose life was so thoroughly that of the world Friend.

Errol T. Elliott, Chairman
Walter C. Woodward Memorial Commission

Hold That Line!

WHAT indeed would be the alternative for America if she were induced to leave the United Nations? This is not likely to happen, yet there is a strong reactionary element inside the nation which presses the case for isolation.

Isolation? What in the world can that idea mean? There is no such thing. We are not *isolated,* for we are not *insulated!* The world is moving from the independence of its segments toward interdependence, and we have moved so far in that direction that even the parliaments of the nations cannot reverse the trend. To do so we should have to junk every facility for transportation and communication. Not only so we should have to erase the memory and talents of the men who produced these great systems. We should have to blight the very capacities to invent, lest a new surge of creation should bring them back again.

Isolation? Does any business man want it? Not when it catches up with him! He may want to stop the export of dollars for technical assistance abroad and he may even want to do the impossible—stop all competitive imports—that is, he may want to if he does not know that international trade is a principle of economic prosperity. That elementary principle seems not even yet to be patent to the thinking of many Americans. It is not the politicians so much who would resist the tide of depression and collapse that would come with an all out attempt at isolation —it would be the business men, who through their own self-interest have helped to bring our trading world into existence. These business men cannot have a world that is economically interdependent yet politically insulated, and those who are awake do not want it.

Isolation is a static, negative idea. We need an aggressive, positive, constructive attitude to replace it. Since isolation is gone forever, we had better turn with some diligence to the development of a functional interdependence, commonly called cooperation. We cannot place an unqualified blessing on the United Nations, but we can set about the business of developing and strengthening this one and only world organization of its kind. As in every attempt at cooperation, whether on the neighborhood or world level, there is a large element of trial and error. We cannot escape that cost just as certainly as we cannot escape the trial. To reduce the trial and error method to a science of human welfare is now our task.

According to news reports, an Indiana senator, addressing the Daughters of the American Revolution, meeting in Washington, advised our withdrawal from the United Nations. It was also reported that the convention approved his speech, as well as asking American schools and libraries to stop using UNESCO publications. As one commentator has put it, does he, do they, want us to face a Communist peril head on and alone?

Must we call up some modern economic Galileo to tell us that the earth turns on its axis or a present day political Copernicus to assure us that it will not stop turning and flatten out? Where is the statesmanship, critical yet understanding, to help us face the international facts-of-life and move with patient courage into the great creative opportunities ahead?

Our vaunted "free enterprise," in which this writer firmly believes, is surely applicable in fields other than business. It should stir within us the kind of imagination and invention which developed the vast areas of America. Let us turn now with that same genius to our new frontier.

Sir Stafford Cripps

SIR STAFFORD CRIPPS, who died recently in Switzerland, will stand clearly etched in the memory of those who knew him somewhat like a lone figure in a multitude. Yet it was not detachment from the life of his fellows which set him apart, for he was a very accessible, though public person. Plain, concise and direct in his speaking as he was simple and genuine in his living, he had the rare gift of speaking to the point in terse, common speech, reducing paragraphs to a sentence. Far from being detached from people around him, he was thoroughly integrated into their life, but on the depth level where knowledge and sympathy unite in understanding.

It was while on a small Quaker commission in April, 1940, just after the war had started in Europe, that we met him on an Italian ship crossing the Atlantic to Naples. He was then returning from a round-the-world mission interviewing heads of governments. The fact that he was sailing second class tells something of his attitude. With Raymond Wilson, we ate together, and, at the invitation of Sir Stafford, we paced the deck in conversation.

Sir Stafford was not a Friend, but he was sympathetic with Quaker views, and encouraged us in the part Friends had to play during those days of the closing war darkness.

His political foes, if indeed such a man can have foes of any kind, knew him as a man of integrity and ideals. He was a great Christian before he was a great barrister or government official—indeed it was that quality which made him the trusted public servant.

He was sometimes called "traitor to his class" when he championed the rights of the common people as he saw them. Anyone might disagree with his politics, as indeed many have done, but none could rightly question the sincerity, integrity and high spiritual qualities which marked him as a man of distinction.

E. T. E.

The Vocation of Friends

By William Hazelton

It will be interesting to American readers to know the thinking of English Friends as they look toward the World Conference of Friends at Oxford. We welcome this interpretation from a prominent English Friend.

THE Vocation of Friends in the Modern World" is a timely subject of conference, and at the forthcoming Friends World Conference in Oxford, the hope is that it will prove to be a point of departure for serious, critical and constructive thought and action. It is worthy of note that the word is the "vocation" and not the "position" of Friends in the modern world. The "position" of Friends in the modern world is that of a respected religious minority which, in relation to the total population of the world, is very small, and its membership is numerically stable. Whereas the population of the world increases at the rate of 20,000,000 a year, the membership of the Society of Friends, at least in the London Yearly Meeting, remains very much where it has been for several years. Statistically, therefore, there are no grounds for congratulations or complacency.

Smallness of numbers, however, is not to be despised if it comprises men and women who have a true sense of "vocation." The little leaven that leavened the barrel of meal did so, not because it was little, but because it had the capacity and the power to do something far beyond its own physical proportions —to leaven the whole barrel of meal. The Christian revolution was launched upon the world by a small minority of men and women whose "position" in the world was negligible, but whose sense of "vocation" was irresistible.

Vocation Is a Call

Within the religious meaning of the word, "vocation," is not something "thought-up" in our own minds, not something of our own choice; it is not something that we may take up and put down at will. "Vocation" is the call of God to a person—not to an organization—to exercise some spiritual function, to fulfill some special divinely appointed purpose in life. With the call is given the power to fulfill its demands. Moreover, it is an almost invariable rule that the sense of vocation is born in those who are in active and loving unity with the fellowship of Christ.

Friends of the seventeenth century looked steadfastly to "primitive" Christianity—the original Christianity of the first century A.D.—and there they encountered the wisdom, the grace and the power which transformed them into what William Penn so aptly described as "primitive Christianity revived." Looking back to "primitive Christianity" may well prove to be the most effective way of looking forward in the confusion of the ideological conflict, and loud-mouthed wordiness of the present age. Assuming this, I propose to consider one or two characteristics of the Christian fellowship of the first century A.D.

The Act of Faith

The first and obvious characteristic of primitive Christianity is, of course, that it was a life of faith. Faith was a way of walking, not of talking. The act of faith was simple but charged with mighty and far-reaching consequences, even as far as to you who read these words. This act of faith was nothing less than unqualified confidence in God as a person whose relationship to men could only properly and adequately be defined in terms of personal relationship. "One is your Father, even God, and all ye are brethren." "For God so loved the world . . ." The great sentiment of love, like the act of faith, is always and ultimately personal.

A second and equally characteristic feature of primitive Christianity is that it was "a summons to the individual conscience and a gospel for the individual soul." It was not concerned with Man in general but was concerned, first and last, with persons in particular —with Peter and James and John, and with Martha and with Mary. In the second half of the twentieth century we are so subject to the constant pressure of loud and confident talk inspired by large-scale organization and high-power sales techniques that it is difficult for us fully to appreciate the wisdom and insight of Jesus in deliberately rejecting the big advertising spaces, the mass appeal and the cheap and deceitful ways to power. But the truth is that he believed in the personal appeal to the ordinary man and upon that he staked his high hopes for the fulfillment of God's purpose for the human race in the world. In consequence he does not appear to have been concerned to further the cause to which he was wholly dedicated by making representations to officials—to negotiate at high levels!—whether of church or of state. His appeal was not to man as an official but to man as the potential child of God.

A third characteristic was fellowship. When Jesus said: "I have finished the work Thou gavest me to do," he had not written a book nor founded a dynasty; he had not amassed a fortune or established a Trust; he had not constructed a world organization or created any enduring material monument; he had done nothing that most men attempt to do in order to secure for themselves a place in the esteem of future generations. But he had walked by faith and lived by prayer; he had spent with seeming prodigality the rare gift of life that was his; and he had created "the fellowship" through which grace and redeeming love could flow out to all sorts and conditions of men in all places and in all ages. "Where two or three are gathered together in my name, there am I in the midst of them."

Fulfillment of God's Will

The "vocation" of Friends is the fulfillment now, in the second half of the twentieth century, of the will of God in Jesus Christ by permeation, not legislation. To take an illustration from secular history, in the hour of their successful agitation for the reform of the Poor Law in this country, Sidney and Beatrice Webb were told by Winston Churchill that "You should leave the work of converting the country to us . . . you ought to convert the Cabinet." To which Beatrice Webb replied: "That would be all right if we wanted merely a change in the law; but we want to really change the mind of the people with regard to the facts of destitution, to make them feel the infamy of it and the possibility of avoiding it. That won't be done by converting the Cabinet. . . . The task of converting the Cabinet we will leave to a converted country."

In an age of predominant materialism the fact of spiritual destitution *must* be met, and the vocation of Friends is to meet it in the only way in which it can be met—the Way of Christ.

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Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

QUAKER MEN are just beginning to put into practice what their fairer companions learned long ago—that great accomplishments can be made through united effort.

For the last half century the organization now known as the United Society of Friends Women has been engaged in a program of Christian concern and service. Achievements have been numerous.

Now, the way Quaker men are organizing and swinging into Christian action too is one of the most encouraging sights on the Quaker horizon.

* * * *

From Long Beach, California, comes the request for additional copies of *Quaker Men, Constitution and By-Laws,* Walter L. Deane, Chairman of the Brotherhood Committee at Long Beach, reported that the men of that Meeting planned to complete their organization before the opening of California Yearly Meeting June 23.

Kent Larrabee of Farmington Meeting, New York, writes: "Congratulations on the material you have sent out on Quaker Men. You're off to a good start." Thanks, Kent.

Harold Smuck of Valley Mills Meeting (Western) requested fifty copies of the leaflet, "Quaker Men," for use by the men of his Meeting and Fairfield Quarterly Meeting.

From Tennessee comes the report that there is a growing concern for an organization of Quaker Men in Friendsville Meeting. One of the leaders in the group there is Frank Peters.

* * * *

Additional copies of the folder, "Quaker Men," telling about this new international organization for Friends men, may be obtained free of charge by writing the Secretary at Carmel, Indiana.

Additional copies of the Constitution and By-Laws also are available at a cost-of-printing charge of 10c per copy.

* * * *

The men of Wabash Meeting (Indiana) has selected the name, "Wabash Quaker Men" for their organization. Their slogan is, "For Church and Community." Mendel Summers of Wabash, a veteran pilot, gave a vivid account of his flying with Admiral Byrd on the Antarctic Expedition at the April Meeting.

* * * *

Program suggestion: During the summer months is a good time for a Recreation Night for the men of your Meeting. Modern day life is most strenuous and men need to relax. A variety of outdoor games may be arranged for all ages, from pitching horseshoes to badminton, volley ball and softball. The fellowship of a Recreation Night is invigorating and builds a strong foundation for cooperative effort in Christian service projects.

* * * *

The question has been asked, "Is an individual eligible for membership in a Quaker Men unit if he is not a member of a Friends Meeting?"

According to the Constitution, membership in Quaker Men is "open to all men and boys who desire to join in a program of Christian concern . . ."

This makes it clear that the only requirement for membership is the desire to join in the program. But anyone with a sincere desire to join in a program of Christian service probably will be—and should be—a member of a Friends Meeting shortly!

* * * *

R. Ernest Lamb, director of the Central Office Fund Campaign, which is the national project of Quaker Men at the present time, spent the month of May visiting among Friends in Iowa Yearly Meeting in behalf of the Central Office concern.

He will continue his visitations among Friends in the interest of the new Central Office building during the summer months.

* * * *

A few Yearly Meeting sessions already have been held and several are scheduled next month. Others will follow later in the fall. This column will appreciate reports of all men's meetings held during Yearly Meeting sessions. It is interesting and inspiring to know what Quaker Men are doing in other sections of the country.

* * * *

Project suggestion: Since Yearly Meeting time soon will be here for many Friends, now would be a good time for local units of Quaker Men to appoint delegates to Yearly Meeting men's sessions. If your unit is working for an Honor Certificate this year, it will count as an achievement point for you.

Meeting with other men in the Yearly Meeting, often in a dinner session, is a stimulating experience and delegates will take back to their home Meeting new spirit and enthusiasm as well as information on what the men of the Yearly Meeting are doing and ideas for the advancement of the local unit of Quaker Men.

* * * *

Ellwood F. Worrall, 82-year-old Friend of Excelsior, Minnesota, writes: "I am very much pleased to note that the men of our denomination are becoming organized to do definite work for Christ in various ways. I just returned home May 1st from a visit with my son in Indianapolis and while there became actively interested in a Fishermen's Club in the church of which my son and family are members. So it appeals to me, as I can continue this work in an organized way in my own Meeting at Minneapolis, of which I am a life-long member.

"We Friends can incorporate in our men's program the same active personal work that members of Fishermen's Clubs are doing. The Indianapolis Club has been instrumental in bringing over 3,000 to Christ."

Here is a challenge for Quaker Men. One of the objectives of our organization is "to challenge men and boys to a personal commitment to Christ." And among the suggested projects for Quaker Men units are sponsoring a Gospel Team for inter-church visitation and special service, and giving evangelistic assistance to Friends Meetings.

Through these and similar channels Quaker men too can be—and should be—instrumental in bringing lives to Christ.

CORRECTIONS AND ADDITIONS

Pacific Yearly Meeting is holding its sessions August 7-10, instead of the dates previously given. It is to be held at Redlands University, Redlands, California.

* * * *

The Quaker Way, by Jane P. Rushmore, reviewed in the June 5 issue of this journal, is priced at $1.00, and is published by the Philadelphia Yearly Meeting of Friends at 1515 Cherry Street, Philadelphia 2, Pa. It may be purchased at the Friends Book and Supply House, 101 South 8th St., Richmond, Indiana.

* * * *

The son born May 9 to Ellsworth and Marjorie Roberts Cook was name Neal Alan, rather than Neal Stan as published.

* * * *

The cover picture for the Education Issue of *The American Friend,* issued June 19, was taken by Eva Luoma.

* * * *

Friends going to the World Conference at Oxford are reminded that the November 22 issue of *The American Friend,* which is devoted to the Conference, will be useful to them while there.

London Reflections

QUAKERS AND THE QUEEN

By George H. Gorman

American Friends, wondering what the attitude of British Friends is toward royalty, will find in these accounts a statement of the relationship between the Queen and English Quakers.

TO Elizabeth, Queen of Great Britain and Northern Ireland and of other realms and territories beyond the seas:

May it please the Queen,

As representing the Religious Society of Friends commonly known as Quakers, we bring you the love and loyalty of many hearts.

We recall with deep thankfulness the self-sacrificing devotion to duty with which your father, supported by your mother with equal devotion, accepted and discharged the heavy responsibilities that attach to the Throne. We remember with gratitude the simplicity and naturalness that marked all his contacts with his subjects, thereby enhancing the dignity of his high office. The respect and affection that he inspired united his subjects above all differences of race and class and party, and he was able also to strengthen the ties between them and other peoples. You have, to guide you, a great example and we rejoice that you have already shown your intention of following in your father's footsteps.

We pray that God will enable you, through a long and happy reign, to keep your subjects united not only in loyalty to you, our Queen, but also in fresh dedication to those standards of righteousness in family and public life that alone exalt a nation. We pray too that your example and influence may continue to promote understanding and peace among all peoples. On the last occasion when we were privileged to present an address to the King, we offered our loyal congratulations to your father and mother on your betrothal to the husband of your choice. We rejoice to think how truly your union has been owned and blessed of God. As your father was sustained throughout his reign by your mother so you have at your side a wise counsellor in your husband the Duke of Edinburgh who has already an established place in the affection of your subjects.

We pray that the richest blessings of Almighty God may rest upon you and your husband and upon your children.

Signed on behalf and by direction of the Meeting for Sufferings of the Religious Society of Friends in Great Britain: held on the fourth day of fourth month, 1952. G. A. Sutherland, Clerk.

* * * *

Buckingham Palace

It gives Me great pleasure to receive this loyal and affectionate address from the Religious Society of Friends. I am deeply moved by the sincerity of your tributes to My father, and by the warmth of your good wishes towards Myself, My husband and Our children. I join in your prayer that My Reign may be blessed by God, and that all My peoples may dwell in righteousness and in peace with their fellows throughout the world.

Elizabeth R.
22nd May, 1952

* * * *

George A. Sutherland, Clerk of Meeting for Sufferings, headed the delegation of eleven Friends to Buckingham Palace on the morning of 22nd May to present a loyal address to the Queen on her accession to the throne and to receive her reply (texts above).

George A. Sutherland described the opening of London Yearly Meeting in the afternoon of the day on which Friends had been to the Palace as "a happy coincidence" as it enabled Friends to receive a first hand account of the occasion and to share in the experience of the deputation.

On arrival the party was taken to a Ball Room where they rehearsed the ceremony. Eleven deputations were to present addresses. Friends who came forth were preceded by the Corporations of the Cities of London and Edinburgh and representatives of the Free Churches.

The eleven Quakers bowed to the Queen and then George Sutherland stepped forward and read the address from the Society. He told the Yearly Meeting that whilst there were many people standing around the throne, the Queen was the only one he saw.

The Queen then read her reply. Redford Crosfield Harris, Clerk of London Yearly Meeting, Margaret Naish, a married woman of the same age as the

INTENT

The power-house of man is Soul that sends
Forth unseen armor to deflect each blow,
And save those who will stand and face life's foe,
Aware of armored power that defends!
Oh, not on violence world hope depends.
Creative Power alone transforms our woe
And manifests our blessings—all we know—
Re-vitalizing man, as he attends.

Destructive thinking mocks with more crime
And breaks men's hearts beneath resentment's storm;
The Maker of the Universe we face!
Life's rhythm pulses deep throughout all time,
In infinite variety of form,
Intent on harmony, and living grace.

H. T. D. Robinson

WAYSIDE CALVARY

(Province of Quebec)

Stark calvaries by the roadside
Topped by Peter's symbol must recall
Christ's upward lift, His outward reach,
The weak and faithless coward in us all.

Ann Dimmock

SKYSCRAPER

Skyscraper,
Are your fingers
Twisting the hems
Of silken clouds?

What do you say,
Skyscraper,
To a bird that is lost
On a dark night?

Skyscraper,
Are your spires
Shaking hands
With God?

Dee Walker

WALLS

Walls stand between men
As sentinels of protest,
Shutting out friendship,
Sealing in ages of doubt.
Walls are trellises
That grow long vines of hatred,
And bar the moonlight of love.

Dee Walker

Queen and the mother of two children, and Daphne Hines, a young Friend from New Zealand, were presented to the Queen. The Queen in conversation with Daphne Hines asked her from which part of New Zealand she came and also thanked George Sutherland for bringing the delegation and expressed her appreciation of the Society's message. Elizabeth Fox Howard had the honour of being asked to wait behind after the delegation had left for a private audience with Her Majesty who had heard about her wonderful relief work.

The other members of the delegation were Stephen J. Thorne, Recording Clerk of London Yearly Meeting, George R. Chapman from Northern Ireland, Margaret S. Gibbins from Scotland, Mary Hartley, one time Headmistress of Ackworth School, and John C. Woods, a young Friend.

NEWS FOR TRAVELLERS TO ENGLAND

Non-representatives who will be in Oxford at the time of the Friends World Conference will be able to listen by amplification to the full sessions. (Tickets for this purpose should have been ordered by July 1 from Room 44, Friends House, Euston Road, London N.W.1.) Non-representatives must also secure tickets from the same source for the garden party to be held at Worcester College at 3:00 p.m. August 1. No tickets are required for the public meeting at the Sheldonian Theatre at 5:30 p.m. that same day.

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London and Middlesex Quarterly Meeting invite all Friends visiting in London July 26 to a program of welcome and a tea to be held at Friends House. The proceedings start at 3:00 p.m. Advance notice is necessary.

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Attention is drawn to the Keswick Hall Conference, held August 22-26, arranged by Norfolk, Cambridgeshire and Huntingdonshire Quarterly Meetings. The subject is "Our Faith as Friends Today:" (1) "Our Place Within the Christian Church" and (2) "The Church in Relation to the State and World Politics."

Keswick is a lovely old stately home set in sixty acres of parkland. During the week-end visits are planned to nearby Earlham Hall, the Gildencroft Burial Ground where the Gurneys are buried, the Norfolk Broads and other places of interest to Friends. For information, write: Doris I. Eddington, 2 Christ Church Road, Norwich, Norfolk, England.

BUILDING FUND REPORT

By R. Ernest Lamb

We expect to submit a report to our several Yearly Meetings in their annual sessions, showing the amount contributed in cash and pledges by their constituent Meetings or members up to the first of the month in which the Yearly Meeting gatherings are held.

As indicated in the May 8 issue of *The American Friend,* a large number of Meetings have already responded, pledging support to approximately $90,000. This means that the project will undoubtedly carry through *provided* the more than fifty per cent of Meetings not yet reporting are willing to assume their proportionate share.

We were glad to be able to report to Baltimore Yearly Meeting last April that their group had over-subscribed its quota. With a like spirit of cooperation, a similar report can be made to other Yearly Meetings this summer. We are confidently counting on such cooperation. The Men's Movements in the various Yearly Meetings are uniting in this campaign and are eager to see it carried through.

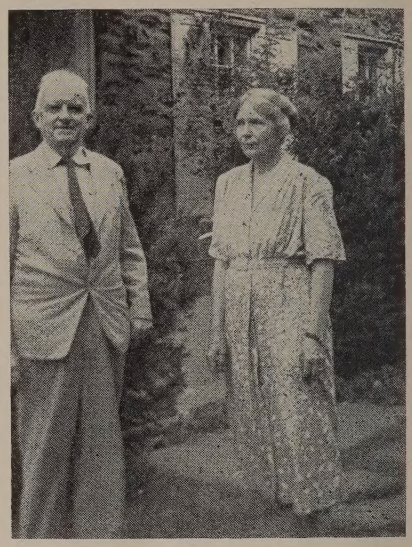
A full report is asked for by the Trustees of the Five Years Meeting, not later than October 1st. We trust by that time all sections will have responded and the promotional campaign can be drawn to a close shortly thereafter.

The Trustees have authorized deducting all campaign expenses from proceeds of sale of the old building, thus insuring that every dollar Friends are now contributing will go directly into the new structure. This we know will meet general approval. The Trustees likewise urged that funds be sent in to the Treasurer of the Building Fund, Jesse O. Parshall, as speedily as possible so that money will be available for building when needed. It is not their intention to borrow money for this purpose or to involve the Five Years Meeting in debt.

The attention of Friends also should be drawn to the Friends' gathering in Scotland during the week-end of August 15-17, where the theme will be "World Tensions and Their Revolution"; to the exhibition of old Minute books, letters, prints, etc., at Hertford Meeting House, the second oldest Meetinghouse, from July 21-25; and to Kent Quarterly Meeting on July 19. Friends interested in the Scottish gathering should write Margaret S. Gibbins, 28 House o' Hill Ave., Edinburgh 4, Scotland; those interested in Kent Quarterly Meeting should address Winifred L. Wood, 20 Singlewell Rd., Gravesend, Kent, England.

Pendle Hill News

HOWARD BRINTON RETIRES AS PENDLE HILL DIRECTOR



HOWARD AND ANNA BRINTON

Howard Brinton will retire as Director of Pendle Hill as of August 31, 1952. He and Anna Brinton were directors from 1936 to 1949, after which Howard Brinton has continued as director. In recognition of their faithful and gifted services, the Board of Managers has announced that after August 31 they will be known as Directors Emeriti. After attending the Oxford Conference and a period of service with the American Friends Service Committee in Japan, the Brintons will return to live at Pendle Hill.

Dan Wilson, who is at present the administrative secretary, will serve as acting director until Howard Brinton's successor has been appointed.

The staff has been strengthened for next year by the appointment of John Hobart as dean of students and studies. John Hobart, at present active in the field of fund-raising and interpretation for the A.F.S.C., is the author of *Quaker By Convincement,* published by David McKay, Inc. John and Enid Hobart are both now active in the Chestnut Hill Meeting. They will take up residence at Pendle Hill on September 1.

John Hobart was previously in charge of relief work in Germany. He was born in England of Quaker parents, and educated at Saffron Walden and at the University of London. He emigrated to Canada in 1925 and became the first clerk of the monthly meeting of Friends established in Montreal in 1939.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

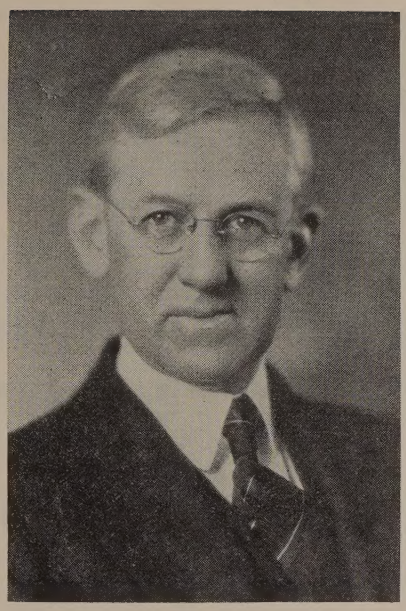
Walter C. Woodward—Friend on the Frontier, by Elizabeth H. Emerson; Walter C. Woodward Memorial Commission; 316 pages; $2.00.

Elizabeth Emerson's careful, thoughtful biography of Walter C. Woodward provides for the reader a twofold pleasure. Its primary purpose is apparent—to present an accurate, sympathetic picture of an able, versatile, devoted Christian, a Christian with a Quaker emphasis. This purpose is admirably achieved; every chapter adds important elements to the harmonious whole.

In the second place, as a natural consequence of the narrative of the accomplishments of this active leader and of his participation in significant enterprises, the book affords profoundly interesting accounts of the origin and development of certain Quaker concerns, among the chief of which are the Five Years Meeting of Friends and the American Friends Service Committee. Here is a dependable source of information about the beginnings and the more important steps in the growth of these organizations that through the years have wrestled with the problems of the times and at home and abroad have spread goodwill both spiritually and materially.

The divisional headings of the book are full of import. They stem from a reference by Julia S. White, a revered teacher of Walter Woodward, to some persons waiting for the wind to fill the sails of their ship. "They went forth," says her story, "and gathered sticks and kindled a fire and left it burning."

In her first chapters under the general title, "The Gathering of Sticks," Elizabeth Emerson depicts early influences, environmental and educational, in particular the solid effect of that most important institution in the world —a Christian home. "From my father," she quotes, "I learned reverence . . . Sincerity was fundamental in the sterling integrity of my father's character . . . He had the gentleness and sympathy inherent in strength and courage . . . A rare tolerance added greatly to the beauty and symmetry of my father's life." To his mother there is this tribute: "In a large measure she was able to mediate religious truth to me in such a way that the God of contract who was an awesome judge became more of a loving Father who really cared for little boys." The entire book abounds in references to the mother to whom



Walter C. Woodward

throughout his busy life Walter Woodward found time to write long letters.

The main portion of the biography, "The Kindling of Fires," including the years from 1910 to the day in April of the year 1942 when he went on his final journey, follows Walter Woodward through an impressive succession of responsible appointments as the young man grows and develops and his abilities and interests become known. In 1913, we learn, the name of Walter Woodward first appears in the Minutes of Indiana Yearly Meeting; in 1916 he has become a member of the Permanent Board, a position he holds until his death. In 1917 he becomes General Secretary of the Five Years Meeting; in the same year he takes over the duties of the editorship of *The American Friend.* In 1917 he is made a trustee of Earlham College; the following year he becomes the president of the board.

"The Kindling of Fires" is a history of Quaker activities, of distresses attendant upon war, of the efforts for peace—specifically, too, an account of the working of the mind and heart of a Friend heavily laden with responsibilities and bowed under the discouragement of troublous times but determinedly buoyant with hope. It is impossible within the limitations of a brief review to do justice to the scope of Walter Woodward's usefulness. It is set forth clearly in this biography, which every Friend should read.

"The Fires Left Burning" pays tribute to personal kindliness, appreciation of fellow workers, loyal friendship, the ability to hold a conviction boldly, statesmanship.

Walter Woodward was, as Errol T. Elliott says in the Preface to the book, a "spiritual frontiersman."

No one could have presented this life more understandingly than Elizabeth Emerson. Ruby Davis

* * * *

Marching Off the Map and Other Sermons, by Halford E. Luccock; Harper and Brothers; 192 pages; $2.50.

Those who have followed the stimulating books of the famous teacher of homiletics at Yale University and have read the Simeon Stylites column in *The Christian Century* will need no introduction to the writer of this fresh and stimulating book of sermons.

Dr. Luccock is really a master of preaching. There is nothing ordinary or stereotyped about these sermons. Though having Biblical subjects, the subject matter comes out of modern life and thinking. The illustrations are striking and effective.

Though preachers should not preach another man's sermons (that would be unforgivable plagiarism), these sermons will prove to be extraordinarily stimulating and will provide a great deal of valuable material for sermon use. This book will be a genuine investment. James R. Furbay

* * * *

Fulfill Thy Ministry, by Stephen C. Neill; Harper and Brothers, 152 pages; $2.00.

Fulfill Thy Ministry, when taken seriously, shocks every man wide awake. The chapters of this book were first given as lectures before the Inter-Seminary Conference meeting in Rock Island, Illinois, in January 1950. Addressed primarily to students in preparation for the ministry and Christian service, the idea is loaded with dynamite. For if every Christian approached his tasks with the dynamic and commitment of many present-day sects, the witness and power of the Christian would be almost invincible.

The idea of the Christian ministry applying to all, laymen and ministers alike, is sharply lifted up in Neill's

WALTER C. WOODWARD—FRIEND ON THE FRONTIER

By Elizabeth H. Emerson

This biography, eagerly awaited, is now off the press. Due to available funds, the volume can be priced at only $2.00

Order from any of the Friends Book Stores:
101 South Eighth Street
Richmond, Indiana
304 Arch Street
or
1515 Cherry Street
Philadelphia, Pennsylvania

comment on tne Industrial Chaplain. He says, "Industrial chaplaincies have their use. But, in point of fact, if the Gospel is to be proclaimed in the factory and the dock, on ships at sea, in legislatures and penitentiaries, it can be done only by Christian laymen, who make the place of their professional occupation also the place of their Christian witness."

This little book is refreshing, poignant and personally applicable to every one who feels depressed with the dryness and futility of much of modern efforts in Christian service. The chapters treat of the Minister and His God, Himself, His Message, His People and the World. The topics reveal a unity. "The author's emphasis is on the making of the whole man who will be recognized immediately as a holy man of God and such a man cannot be divided into parts or functions."

Lester W. Figgins

Floyd W. Morris

MARCH 29, 1952

Floyd W. Morris, pastor of the Poplar Ridge Friends Meeting in New York, died suddenly March 29, 1952. Born in Pierson, Michigan, he was the son of the late Reverend Arthur J. Morris and Ida Morris, now of Poplar Ridge. He was a graduate of Northwestern University and Boston University School of Theology. While a student, he became aware of the great need in the rural ministry and was inspired to devote his life to work in the rural church, to which he has given 25 years of service.

He belonged to the Central New York Methodist Conference and served a number of churches in that area till 1943, when he became a convinced Friend. Since that time he has been the pastor of the Friends Meeting at Poplar Ridge. He was deeply interested in all organizations of the area whose purpose was more abundant and better living. He was a member of the Grange for 25 years, and worked in the Parent-Teacher Association, the Southern Cayuga Larger Parish and Casper Gregory Camp. He was a member of the John Frederick Oberlin Fellowship of Rural Ministers and the Cayuga County Council of Churches. During the last year he was a part time chaplain at the Veterans Hospital at Canandaigua, New York. Floyd Morris lived the abundant life with great enthusiasm, joy, utter abandon and forgetfulness of self. Surviving are his wife, Ethel Morris; two sons, Rodney and Mark; and his mother, Ida Morris of Poplar Ridge. Funeral services were held in the Poplar Ridge Meetinghouse with Elizabeth L. Hazard and Ralph Williamson of the Rural Church Institute in charge.

An interpretation and evaluation in modern terms of the beliefs and practices of the Society of Friends

Friends for 300 Years

By HOWARD H. BRINTON

To signalize the coming Oxford Conference Howard Brinton has assessed the whole Quaker movement in retrospect. In both illustration and document he has succeeded in producing an immensely readable and informative book that will appeal to Friend and non-Friend alike. Although not primarily historical, it will serve to fill in gaps in every reader's knowledge as to what Quakerism really is and how it developed. One of the interesting theses of the book is that Quakerism should be considered a third form of Christianity rather than a Protestant sect. First Howard Brinton recounts the genesis of the Quakers, clearly illuminating the part played by Fox and Barclay and their writings in the "Second Reformation." The second portion deals with Friends worship, their distinctive way of conducting business, and their codes of behavior as directed to their membership and to the world in general. Finally he traces the course of religious development as reflected in the Quaker journals, analyzing the changes in emphasis that have taken place in four stages of Quaker history, and at the end integrates Quakerism with modern trends in psychology and philosophy.

"Every Friend will find this book valuable. The Overseers of every Meeting should have it available—not only to lend to inquirers."—RICHARD R. WOOD

"This book does for our time something of what Robert Barclay did for his."—HENRY J. CADBURY

"The clearest, soundest, most authoritative answer to the often-heard question, 'What is Quakerism?' "—FREDERICK B. TOLLES

"It has been a pleasure and an inspiration to read this book." —WILLIAM E. BERRY, Earlham College

$3.00 at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

July 4 and Foreign Policy

The first week in May the Department of State held one of its semi-annual conferences on foreign policy. Your editor with some 200 other citizens from all kinds of national organizations was in attendance. The "hottest" question which was raised time after time in discussion periods was "Why did we as a country side with the colonial power, France, to prevent the question of Tunisia from coming before the United Nations?" It is ironical that 150 years after our Declaration of Independence we should become supporters of the countries trying to maintain their control over colonies.

An answer was given that satisfied most of those present. It involved our military security. Any change in the present situation might endanger our air bases that are being built there. There was much of the story that we were not told and one had a definite impression that individuals in the State Department were not happy with the decision which was made by Acheson.

Because of the wide scope of material that was presented during the sessions, we can here only give some scattered impressions gathered at this conference. Fear and negativism were the predominant moods which I detected. Again and again, problems of world relations were analyzed with clarity and I was newly made aware of the high caliber of many of those who work there. But, when it came to giving answers, uncertainty and timidity seemed to paralyze their minds.

Half Bridges

The figure of speech, "half bridges," used by James Warburg in one of his pamphlets, came to mind often. He referred to the money spent for economic recovery in Europe. The best estimates of experts told us how much it would cost to rebuild the economic structures of devastated countries. Our Congress then appropriated less than this amount on the theory that if a lot would effect a cure, then a little bit would do some good. What it actually did was to build a half bridge, one end hanging out in the air, not reaching the other side. Now we are confronted with this as we urge the European countries to re-arm. France is in desperate straits and economically lives on the edge of the abyss. If she is to meet the goals urged by the U. S. in arms, we shall be forced to give her greater aid.

This same element of halfway measures carries over into nearly every field of international relations. It is recognized and accepted by most governments that no nation can alone have a military establishment that will make that nation secure in the face of war. Our technical achievements have brought this about. Thus we turn to collective security, allies, military pacts such as the North Atlantic Pact, South Pacific Pact and the Rio Treaty in this hemisphere. We go halfway in that we see that we cannot go alone but we do not go the distance necessary to make real progress. Instead of partnership and cooperation and sharing, we have to be sure that we maintain our secrets, that we furnish the leadership and that our analyses and proposals are the ones that control such arrangements.

This has been a constant influence in our "use" of the United Nations. We want to make of it our political sounding board (this sounds nicer than propaganda weapon) and another addition to our system of collective security. If it could be allowed to be an independent organization to serve as a third party in the settlement of disputes, it might yet achieve the hopes of many. We dare not stop short with these halfway measures, but must go on to find real security in the peace-making functions of the U.N. and further in the processes of government between the nations, providing laws, courts, representation (difficult as it may be), a civilian police and, above all of these, building a sense of respect for authority, as these functions serve to provide justice and fair treatment for all, rather than serving the ambitions of one nation.

Overseas Information

Here in a tremendously important area of winning the minds of men, we continue to be almost completely negative. The Soviets shout great lies around the world about us salted with a few grains of truth to make them go down easily. They are proving to be far too effective for our comfort. With the world's finest film and radio technicians and equipment, we are busily shouting back that it is a lie. Here, if anywhere, we must be positive. We have the resources and skills to provide some real answers to the hopes and ambitions of the world. These deeds alone will be sufficient answer to the propaganda lies and half truths.

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A Definition of Civilization

The following essay on civilization was written by a small boy as a part of a class assignment. It was called to our attention by Louise Griffiths in a talk to the Board on Christian Education.

"Civilization is all around us. It is what all of your years on earth add up to and it is mostly wars and fights of one kind or another. If countries aren't doing it people are. Like my mother and father. Last month they finally got a divorce and now I haven't got a father any more. Instead of letting my father club my mother like cavemen did civilization gives them divorces. Civilization is a funny thing and I can't understand it completely. This is all I have to say about civilization except that I think wars and fights are not especially good for all people and the older civilization is the harder it is to know who to like and who to hate."

(From *Emotions and How They Grow* by Virginia M. Axline, reprinted from *Childhood Education*, November 1950.)

* * * *

Doctors Urge Alcohol Education

". . . The younger generation should be instructed in the devastations of this disease (alcoholism), as the large majority of addicts begin the habit during adolescence. Dissemination of this information should be aimed at the junior high school years. Such instruction can readily be included in physical education, elementary physiology, biology, and sociology classes.

"Even elementary instruction concerning the effects of alcohol will aid the individual and, taught in school during the early teen years, will make a strong impression. Some of this knowledge will be discussed in the homes, with added potential effect. It is not generally recognized, even by physicians, how widespread and costly the use of alcoholic beverages has become. It is the duty of educational authorities to instruct pupils on this common and practical subject."

(From the findings of a special Committee of the California Medical Association published in Health Education Journal of L. A. City Schools. Reprinted from *The Liberator*, November, 1951.)

Wm. Merton Scott's summer visitation schedule includes attendance at Nebraska, California, New York, Wilmington, Iowa and North Carolina Yearly Meetings.

The Sunday School Lesson

Prepared by Russell E. Rees

For July 27—God Prepares a Leader

I Samuel 1: 20, 24-28, 2: 26, 3: 1-4, 16-21, 4: 1a

Two lessons will be devoted to the work of Samuel, the lesson for today being devoted to his childhood and early preparation for the work he was to do later. Between Moses and David, one person stands out as being of unusual importance because of his character and devotion to moral and religious values. That person is Samuel.

We must begin with Hannah, Samuel's mother. She is pictured as a sincere and devout woman, disappointed because she had no child, but not frustrated or made bitter by the fact. She took her problem to the one place available, the altar at Shiloh, and earnestly asked God for the child so long denied. And when she knew that she would bear the child, she did not forget to express by word and deed, her gratitude to the Lord.

The whole story of deep longing, ardent petition, sincere promises, and later dedication of the child to God is one that can well be understood by many parents. It is impossible to know, except by the revelation of the mother herself, how many sons have been an answer to such petition, and how many of the world's best persons have thus been dedicated before birth, to the work of the Kingdom of God.

The world always has its problems, and always is in need of consecrated persons to bring to these problems not only the wisdom of the world, the knowledge of the scholar, the skill of the craftsman, but the insight and inspiration of lives devoted to the service of God and willingly obedient to His Truth as far as they can see it. Samuel's age was no exception. If it was worse than some other times, it was partly because religion had become the partner of greed and selfishness. When that happens, evil becomes diabolical. The sons of Eli, like the priests in Jesus' time, used sacred things to take advantage of the multitudes who were still devoted to the worship of God.

One of the sharpest sentences here is the one which says, "And the word of Jehovah was precious (rare) in those days; there was no frequent vision." That pretty well sums up the trouble. The word of man, or enemies, or political expediency was not rare, but how seldom does the word of Jehovah make itself heard! The importance of listening is too often missed. We talk, we sing, we pray (audibly) and do many things, by which we surely give the impression that we know the answers, and if only we could get God to do what we ask, all would be well. Friends have always emphasized the listening aspect. "Go and lie down again." "Be still and know." "Wait, I say, on the Lord."

The preparation is not complete, however, with listening. Samuel did what God instructed him to do. There is a value in simple silence, but the real value is in what happens as the result of the silence. If we go out to do again the very things we did before, it is not good enough. Samuel's special act of obedience was not easy, to say that God was displeased with the evil done in the temple, and especially by the two sons of the priest. But any future usefulness and greatness of the prophet depended upon his willingness to speak the word of truth as he saw it by revelation of God.

Questions:

1. What is your highest hope for your children?

2. Have you ever received a revelation from God? Would you recognize one if it came? Why do we not have them oftener than we do?

For August 3—Samuel, Judge and Prophet

I Samuel 7: 3-17

It will be necessary to sift the wheat from the chaff in this lesson, and especially to avoid the conclusion that military victory is always a sign of God's favor. While it is true that evil produces weakness, and even military power is sometimes subverted by immoral living, we are never safe to turn it around and say that success proves the moral soundness of the nation.

The importance of Samuel is that he saw that the whole nation was being weakened by certain evils into which the people had fallen. He did not make the mistake, often made by national leaders, in merely calling for additional military power, but sought the cure at the point of the weakness, namely in the area of religious life and morality. He urged the people to "turn to Jehovah with all your hearts . . . put away the foreign gods, direct your hearts unto Jehovah, and serve him only."

It was only after people had done this much, as evidence of a sincere purpose to mend their ways, that Samuel invited them to come to Mizpah, and he would pray for them. To pray for your nation without including the admonition to reform is an affront to God. If one believes in a moral universe, that is, that there are moral laws as eternal and unyielding as the laws of nature, he cannot truthfully pray for success apart from conforming to these moral laws.

This is a very important fact to remember, as applicable today as three thousand years ago. No greater fallacy was ever abroad in the world than the conclusion that one is justified in doing evil that good may come of it. Any evil so practiced works against the very integrity of the person or the nation. Any gains made will eventually turn out to be so mixed with losses that in the end they are indistinguishable from the losses. It comes back to the discussion of ends and means, with the conclusion that if the means used are bad, the ends achieved will not be good.

The change in form of government, from leadership by judges to the selection of a king, did not get to the heart of the problem. It had some immediate results in that a kind of unity of action was achieved, but, as Samuel had already pointed out, the real trouble was in the behavior of the people, not in the form of government. As so often happens, the cure, that is, the reform of the life of the nation, was too strenuous and an easier solution was sought.

Can we find a parallel in the situation faced in our own time and our own country? The serious conditions revealed by the dishonesty in officials is evidence of something sinister at the heart of our national life. It is easy to blame a few individuals who are in positions of authority, but such an answer is again too easy. Governments reflect the national temper and attitude. The extreme emphasis upon getting money as the supreme good is being reflected in the lives of officials and citizens alike. There must be something of greater merit than mere getting of money.

The making of a life central to the life of religion needs to be brought again to our attention, and to that of our children. "What shall it profit a man, if he gains the whole world and loses his own soul?"

Questions:

1. What kind of reformation is needed in this country to make us really a strong and influential people today?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Homewood Friends Meeting in Baltimore, Maryland, wants to encourage all Friends who might be visiting in Baltimore during the summer to attend the Meetings for Worship on Sundays at 11:00 at Homewood Meetinghouse, 3107 North Charles Street.

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Errol T. Elliott, who graduated from Friends University twenty-five years ago this year, received an honorary Litt. D. degree from Friends University on June 2. He gave the commencement address to the graduating class of 1952 also on that day.

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Pasadena Friends Meeting in California has published an illustrated pamphlet entitled *Among Friends,* "the story of an old church in a new building and in a new community." The brochure contains a list of the Meeting's affiliations, a short statement on the faith and practice of Friends, a schedule of activities at the Meetinghouse, and notes on the life of the Meeting, the use of the new building and the ministry of the Meeting.

* * * *

James J. Cassells has been appointed Secretary of the new Housing Opportunities Program in the Chicago Regional Office of the American Friends Service Committee. Before coming to the A.F.S.C., James Cassells, who attends 57th Street Friends Meeting in Chicago, was Housing Consultant to the Co-op League, U.S.A. He spent three years in Civilian Public Service.

* * * *

The Texas Institutional Service Units Committee, in consultation with the Philadelphia staff, has agreed that the American Friends Service Committee should not sponsor any Institutional Service Units "where taking some form of loyalty oath would be required of the participants." The A.F.S.C. sponsored an Institutional Service Unit at Austin State Hospital last summer, and the way opened for an interracial unit there this summer. Last fall, however, taking of a non-Communist loyalty oath became mandatory for all persons receiving state funds. Olcutt Sanders, director of the Texas regional A.F.S.C., stated the position of the Service Committee in a letter to the director of the State Hospital, saying "a larger problem of mental health confronts us — the challenge to our country to keep its sane dedication to democracy as one hopeful area in a fearful world."

Toward Security Through Disarmament, a new American Friends Service Committee pamphlet, dealing with proposals for disarmament, appeared in June. The pamphlet is the product of a working party under the chairmanship of Harrop A. Freeman and the secretaryship of John H. Ferguson. It is published in much the same format as *Steps to Peace.* The group included several specialists in various phases of disarmament. Single copies of the pamphlet will sell for 25 cents with lower rates for quantity orders.

* * * *

Elmore Jackson, who was on leave for two months this spring from the American Friends Service Committee to serve as personal assistant to Dr. Frank Graham, United Nations Mediator for the Kashmir dispute, reports that a statement on the Kashmir situation has been made to the United Nations Security Council. In this report, Dr. Graham informed the Council that substantial progress in demilitarization in Kashmir had been made, and more than half of the military forces that India and Pakistan had on Kashmir territory in January, 1949, have been withdrawn or are in the process of being withdrawn.

* * * *

The Friends Fellowship Council reports that the statistics in its annual bulletin are incorrect, and should be as follows regarding the membership of Yearly Meetings and Friends groups in the United States and Canada:

Five Years Meeting	68,816
Friends General Conference	18,011
Other Yearly Meetings	29,359
Total of all members in U.S. and Canada	116,186

* * * *

Friends corresponding with Friends in Germany and France have found that Quaker periodicals published in these two countries welcome subscriptions from Friends and others here. German Friends' periodical, "Der Quaker," is published monthly by Leonhard Friedrich, Bismarckstrasse 37, Bad Pyrmont (21a), Germany. The annual subscription rate is $2.00; payment for subscriptions should be sent directly to Leonard Friedrich at the above address, via international postal money order or foreign bank draft. "Lettre Fraternelle" is published monthly by French Friends at 12 rue Guy de la Brosse, Paris 5, France. The annual subscription rate is also $2.00, and payment should be sent to Albert Brethenoux, Treasurer, at the above address. Both periodicals are in the language of the Friends who publish them.

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Recordings of Elbert Russell's addresses to the North Carolina Yearly Meeting in 1951, "The Knowledge of God," and "The Grace of God," have been purchased by the Five Years Meeting. Friends with long playing phonographs may borrow these historic records for their own use. Address the Five Years Meeting at 101 South 8th St., Richmond, Indiana.

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Reginald Sorenson, a member of the British Parliament, will spend two months in this country in the fall speaking under the sponsorship of the American Friends Service Committee. He has visited and lectured in Europe, Scandinavia, Egypt, India and elsewhere. He is a contributor to many English and Indian journals and is author of "In Family and Humanity" and "My Impression of India" and other books.

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Leaders in the Rural Life Association and in the National Catholic Rural Life Conference joined in the formation of a new body, the National Committee on Religion and Rural Life, completed on May 17 at a meeting held at Quaker Hill in Richmond, Indiana. The National Committee seeks to unite in common cause and to raise funds toward the support of groups, agencies and persons striving to foster spiritual and cultural values in rural living. Active in furthering development of the new committee were Monsignor L. G. Ligutti, executive director of the National Catholic Rural Life Conference and Stanley Hamilton, executive secretary of the Rural Life Association. Other members of the Rural Life Association working on the formation of the new committee have been Dr. Daryl M. Parker, Silas J. Smucker, Sumner A. Mills, Katherine Rohrbough and James Mullin. The National Committee does not plan to engage in action programs of its own. Rather it will assist religious-minded groups and individuals engaged in strengthening the spiritual basis of American rural living and farm life. In announcing adoption of the committee's constitution, Monsignor Ligutti and Stanley Hamilton stressed the need for more mutual understanding and good will among farm, business and labor groups, and between town and country people generally.

Friendly Fellowship

MUNCIE, INDIANA—Winchester Quarterly Meeting met in the Friends Meetinghouse at Muncie, Indiana in May. Lena Coats, head of the Educational Department, cared for the children during the Quarterly Meeting. State of Society reports were read from several local Meetings. It was noted that buildings and finances were wall cared for, but that more interest should be shown in the spiritual life and in prayer meetings. Luther Addington was asked to give the morning message in place of Marlene Drobnie. Using the one word, Jesus, he brought out that Jesus is the justifier to everyone who will accept Him as Savior, giving unity and strength to all who make a complete surrender.

Tycia Lamb

* * * *

CLINTON CORNERS, NEW YORK—The Friends Meeting of Clinton Corners, New York, came into possession this spring of a much publicized "wandering" organ. After completing a fund which had been growing for several years, an order was placed for a Minshall electronic organ, and everyone eagerly awaited its arrival. The trucking and railway companies did an expert job in missending, and it wandered up and down New England and Eastern New York before finally arriving at its rightful home, feeling a bit discordant with the world. Lewis W. Hoskins, minister, looked in upon its wires and brought it back into harmony. It is now a great source of inspiration and enjoyment. The purchase of the organ climaxed a year of parsonage and church property improvements. Among the improvements are a new well and the installation of a new water system at the church, repainting the exterior and redecorating rooms in the parsonage, and redecorating and furnishing the Sunday School room with books and equipment. Another evidence of the new life and interest in the Meeting is the reception of twenty-one people at Easter into membership.

Irene H. Van Wagner

* * * *

LAWRENCE, KANSAS — The ministers of Kansas Yearly Meeting met in their annual Pastor's Alliance on April 21-24 at the First Friends Church of Lawrence, Kansas. The sessions were marked by a common recognition of God's presence in every service. All those in attendance were united by a common burden for our Church.

Guest speaker for the 1952 Alliance was Roy Clark, pastor of the Friends Church in Vancouver, Washington. His morning classes were devoted to the presentation of Personal Evangelism in the program of the church. The evening Services centered in New Testament evangelism, its motive and method. His timely messages arose from a heart which shared with us the burden for the Friends Church.

Walter Nelson, Professor of Bible at Friends Bible College of Haviland, Kansas, was in charge of the morning expository hour. In the other classes, papers were presented which pertained to various practical phases of the pastor's work. The entire program was a source of information, inspiration and encouragement to those who were present.

Verlin Hinshaw

In the Larger Circle

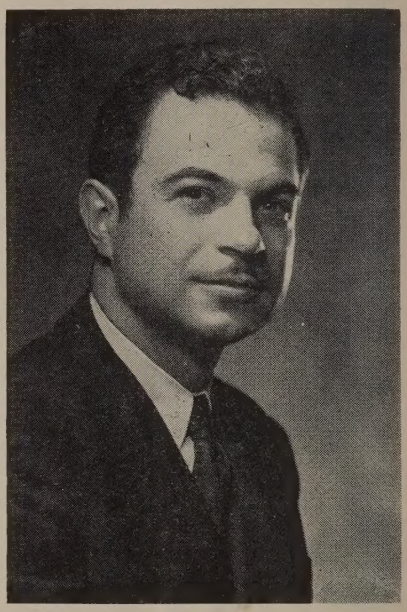
The American Association of Women Ministers will hold its Annual Assembly at Spring Arbor, Michigan, from August 5 to 8.

* * * *

More Protestant and Roman Catholic youngsters are receiving their pre-high school training in church-sponsored schools than at any time in the history of the country. During the past 15 years, enrollment in Protestant day schools at the nursery, kindergarten and elementary school level has increased 61 per cent. There are at present more than 186,000 Protestant children in approximately 3,000 such schools. There are 3,035,033 children attending 8,845 Roman Catholic parochial schools at the elementary level, an increase of 35 per cent. These statistics come from the first nation-wide survey of Protestant day schools. The National Council of Churches' Department of Research and Survey prepared the report.

* * * *

A plea that the churches help bridge the gulf between East and West was made recently by Pastor Martin Niemoeller as he left the United States to return to Germany. The German clergyman said that Christians in their approach to the problem of East and West tensions "should hate the sin but love the sinner." "Behind the Iron Curtain," he said, "are human beings for whom Christ died, and we, as Christians, have a responsibility toward them." As a German who lived under the totalitarian regime, Pastor Niemoeller said, "I have a special feeling of responsibility for others living under a similar regime." Pastor Niemoeller recently made a much criticized trip to Moscow to visit fellow Christians in Russia. Regarding this trip, he said, "Church-goers in Russia, while not showing any opposition to the regime, certainly do not regard themselves primarily as servants of Bolshevism but rather as servants and members of Christ and His Body."



Don Stanley

Don Stanley, recent Earlham College graduate and student at Oberlin Theological Seminary for the past two years, began service as minister of the Cincinnati Friends Meeting on July 1.

FOR RENT

South China, Maine, cottage. On Lake. Six rooms. July. $30 per week. Loring Crosman, Chesnut Hill Road, Wilton, Connecticut.

WANTED

Is there an active Quaker couple who would like to become a part of Lower Bucks County or adjacent Montgomery County community? Full or part time. Please write to Muriel C. Leedom, secretary, Friends Service Council, Yardley, Pennsylvania.

BRUDERCOOP

Young couple and two young men, deeply interested in cooperative living, invited to live in Brudercoop, 759 North 26th Street, Philadelphia. Space available immediately, or in September. Monthly room and board $45. each includes everything but lunches five days a week. Apply by letter, or call evenings PO 5-9166 and ask for Barbara Graymont, President.

BIRTHS

ADAE—To Frank and Betty Lou Parker Adae, a son, Franklin Brian, on May 12, at Cincinnati, Ohio.

COY—To William and Martha Coy, Jr., a daughter, Nancy Patricia, on May 10, at Clintondale, New York.

HUBBE—To Paul D. and Nancy Hubbe, a daughter, Maria, on May 27, at Millinocket, Maine.

MILLS—To John E. and Miriam Hoover Mills, a daughter, Margaret Jane, on November 22, 1951, at West Newton, Indiana.

MARRIAGES

NEWHALL-NEWBY—Mary Gail Newby, daughter of James and Bertha Newby of Des Moines, Iowa, to William Newhall Jr. of Minneapolis, Minnesota, on May 24, in the Minneapolis Friends Meetinghouse, with Richard Newby, brother of the bride, officiating. The couple is at home in Hopkins, Minnesota.

DEATHS

ADDISON—Orlando F. Addison, on May 13, at his home in Greenfield, Indiana, after a lingering illness, aged seventy-eight. The son of Jefferson and Miranda Addison, he was a birthright member of Friends, his membership at the time of his death being with Greenfield, Indiana, Meeting. He had been teacher of the Men's Bible Class for a number of years. He was active in civic affairs as well as those of the church, having served as county assessor twelve years and on the county council one year. Surviving are his wife, Mary H. Addison; two sons, Paul of New Harmony, Indiana and Ernest of Greenfield, Indiana; one daughter, Elizabeth Dooley of Marshall, Indiana; and one brother, Charles of Arlington, Indiana. Funeral services were in charge of Ellsworth Runyan.

HULL—Daniel Hull, on May 16, at the home of his daughter, Grace Vermillion, in Oskaloosa, Iowa. The son of John and Lavina Hull, he was born on March 26, 1857. He was a birthright member of Friends and a devout Christian through many years. He learned many passages of scripture which were a great comfort to him especially when sight failed him in later years. He is survived by six children, ten grandchildren, fourteen great-grandchildren, and one brother, Rev. William Hull.

NEWBY — Sarah Eula Newby, on May 21, at the family home in Pasadena, California. She was a native of North Carolina and had come over the familiar Quaker route to the west coast with her family. She was a daughter of Robert and Jennie Hill Newby. She played the piano in the nursery group of the First Friends Church School for twenty years, and, though blind, her beautiful spirit and cheerful personality endeared her to several generations of children. Surviving are her sisters, Mary and Ruth, with whom she lived, and a brother, William Newby of Wichita, Kansas. Services were under the care of Elmer Howard Brown.

PEEBLES—Edith Bruner Peebles, on May 22, in the Wabash County Hospital, Indiana, after six years of failing health, aged seventy-eight. She was united in marriage on December 23, 1897, to J. Clinton Peebles, who survives her. Hers was a kindly, gentle spirit. Other survivors are four sons, Guilford, Preston and John of Wabash, and Paul of Phoenix, Arizona; one daughter, Josephine Carter of Phoenix; one sister, Mrs. Grant McLean of Duluth, Minnesota, eight grandchildren and twin great grandchildren. Funeral services were held with John Compton and her pastor, Francis Clark Brown, in charge. Interment was in the Friends Cemetery in Wabash, Indiana.

THOMAS—Lewis A. Thomas, on May 31, at Kokomo, Indiana, aged fifty-seven. He was a member of the Union Street Friends Meeting in Kokomo. He married Fredith Eads on April 2, 1921. She survives, with one daughter, Yeteve Middleton; one grandson, Lewis Earl Middleton; two sisters, Tressie Ratcliff of Richmond, Indiana, and Tacie Peacock of Knoxville, Tennessee. Services were held with Norman Young officiating. Interment was in Crown Point Cemetery.

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For further information please write

RICHARD H. McFEELY, Principal, Box 350, George School, Pa.

LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30, 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio.—Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Don Stanley, pastor, 2805 Digby Ave., Phone PL 8911.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 pm. at 306 W. 39th. Visiting Friends always welcome.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts. — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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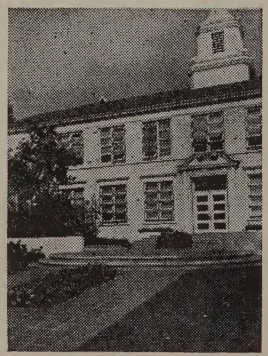

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